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CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT.

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V. THE LAWS AND USAGES CONCERNING THE PRIEST, CONSIDERED COMPARATIVELY.

§ 52. **To Speak of the History of Worship, as It is Presented in the Old Testament**, is to take for granted (1) that there were periods, (2) that these periods differed from each other to a greater or less extent, and (3) that there was either growth or decay, or perhaps both. The brief survey, just finished, distinguished three such periods, each with its peculiar characteristics, and presented what seemed to be a striking case of development, *i. e.*, growth from a lower and less complicated form of worship to one higher and more complicated. These periods were called early, middle, and later.

§ 53. **Each Period Had a Lawbook or Code of Legislation Peculiar to Itself**, viz.: (1) the *Covenant* Code (§ 14, (3)) for the early period, (2) the *Deuteronomic* Code (§ 27) for the middle period, and (3) the *Levitical* Code (§ 43) for the later period. Injunctions concerning nearly every topic relating to worship are found in each of these codes. These injunctions are sometimes couched in language almost the same; in other cases there are to be noted differences (additions or variations) of an important character; in still other cases they are quite contradictory. These differences, it is clear, exist because through succeeding centuries the people (*a*) changed their place of abode, *e. g.*, from the desert to Canaan, from Canaan to Babylon, and back again; (*b*) changed also their form of life, passing from the nomadic to the agricultural, and from the agricultural to the more centralized or city life; (*c*) changed their form of government, passing from a tribal form to the monarchical, and from that to a theocratic or hierarchical form; (*d*) came into contact with different nations, from whom much was learned, *e. g.*, the Canaanites, the Assyrians, the Babylonians, the Persians, and the Greeks; (*e*) were given great leaders, lawgivers, kings, and prophets, through whom, from time to time, new and better ideas of God and worship were taught.

Now, the different codes named above, as they severally appear and are adopted by the nation, reflect the onward and upward movement of the people toward the great goal of the nation's history, the time when Jesus Christ shall come and teach as men had never taught before. These codes, then, are different expressions of the usage and law of successive epochs. To understand any special topic connected with worship, one must examine systematically what each code contains on that topic. This is the *comparative study* of the laws relating to worship.

§ 54. **The Constructive Study of a Subject is Possible Only on the Basis of the Comparative Study.**—It is not the earliest usage in a particular case, *e. g.*, a distinction between the priest and the laity, nor the latest, that gives us a true idea of Israelitish thought and custom; it is, rather, the latest as growing out of and including, not only the earliest, but all the intervening steps between the two. At no one time did growth or decay stop; and it is only when we have the whole process before us that we begin to understand its significance.

§ 55. **Side by Side with the Codes We Find in the Hexateuch Also Histories** which refer frequently to customs of worship. It is interesting to note that each code is imbedded in a separate history; *e. g.*, (*a*) the Covenant Code is a part of a great *prophetic* history beginning with the creation and continuing down to the times of the Judges; (*b*) the Deuteronomic Code (Deut., chaps. 12–26) is a part of a history which is found, not only in the earlier part of Deuteronomy, but also in some places in Joshua, and elsewhere; while (*c*) the Priest Code is also closely connected with a history which begins with Gen. 1:1 and continues through Numbers. In studying the subject of worship, it is of interest to note what is said in these histories concerning each subject considered.

§ 56. **The Later Histories** contained in the books of Ezra, Nehemiah, and Chronicles give especial attention to the subject of worship. Just as the history in the books of Samuel and Kings is written from the prophetic point of view, that in these later books is written from the priestly point of view (see § 10), and hence gives much information concerning the institutions of worship as they existed at the time these books were written.

§ 57. **The Prophets Were Always Deeply Interested in Matters of Worship**; sometimes, as opponents of the ideas and practices existing in their day, they were trying to introduce new and better ideas; at other times, as allies of the priesthood, they were striving to awaken the

zeal of the nation in behalf of the worship of Jehovah. In either case their writings contain much that is of value in a study of the development of Israel's ideas concerning worship.

§ 58. **The Priest Code, Manifestly, Is the Great Source of Information** upon the subject of worship, because (*a*) it contains the fullest presentation on each subject; (*b*) it is from the hands of the priests themselves, who were most deeply interested; and (*c*) it presents the latest stage of growth. But this Priest Code is itself a growth, and contains at least four strata of material, each of which represents a different age and stage of development. These are:

1. The Holiness Code, contained in Lev., chaps. 17-26, a body of laws which, as the name implies, lays especial emphasis upon the thought of the holiness of God and the necessity of corresponding holiness on the part of his people.

2. A collection of priestly teachings in reference to various sacrificial and ritualistic matters.

3. A set of miscellaneous materials, such as genealogical lists, elaborations of laws, and illustrative narratives.

4. A historical narrative from the creation up to the settlement in Canaan, which forms the basis of the P document, the three preceding elements having been incorporated into it.

See DRIVER, *Introduction to the Literature of the Old Testament*, 6th ed., pp. 126-59; ADDIS, *The Documents of the Hexateuch*, Vol. II, pp. 169-91; J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 121-57.

§ 59. **The Priest of Early Times**, that is, as described in (*a*) the Covenant Code; (*b*) the historical material of J and E; (*c*) the pre-Deuteronomic portions of Judges, Samuel, and Kings; and (*d*) the pre-Deuteronomic prophetic utterances.¹

¹ On the date, character, contents, and limits of these various documents see DRIVER, *Introduction to the Literature of the Old Testament*; also J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*; W. E. ADDIS, *The Documents of the Hexateuch*; BRIGGS, *The Higher Criticism of the Hexateuch*; HOLZINGER, *Einleitung in den Hexateuch*; WELLHAUSEN AND CHEYNE, article "Hexateuch" in *Encyclopædia Biblica*; F. H. WOODS, article "Hexateuch" in HASTINGS' *Dictionary of the Bible*; KUENEN, *An Historico-Critical Inquiry into the Origin of the Hexateuch*; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 228-391; STEUERNAGEL, *Einleitung zum Hexateuch*; W. R. HARPER AND W. H. GREEN, "The Pentateuchal Question," in *Hebraica*, Vol. V, pp. 18-73, 137-89, 243-91; Vol. VI, pp. 1-48, 109-38, 161-211, 241-95; Vol. VII, pp. 1-38, 104-42; Vol. VIII, pp. 15-64, 174-243.

For a discussion of these questions from a different point of view see especially W. H. GREEN, *The Hebrew Feasts*; cf. also BISSELL, *The Pentateuch, Its Origin and Structure*; W. H. GREEN, *The Higher Criticism of the Pentateuch and Moses and the Prophets*.

1. The only allusion in the Covenant Code.²
Exod. 20:26.
2. Non-priests frequently do priestly work.
Gen. 8:20 f.; 12:8; 22:13; Exod. 33:7-11; 24:4-8; Judg. 13:19;
1 Sam. 7:1; 13:8-14; 2 Sam. 6:14-18; 1 Kings 18:30-38.
3. The story of Micah's priest.
Judg., chaps. 17 and 18.
4. The consecration of the priest.
Exod. 19:22; Judg. 17:5, 12; 1 Sam. 7:1.
5. The service rendered by the priest.
1 Sam. 4:4; 7:1; 1 Kings 1:34; 1 Sam. 21:1-9; Hos. 4:6; Mic.
3:11; Isa. 28:7.
6. Priests were consulted as soothsayers.
Judg. 18:5, 6; 1 Sam. 23:6-13; 30:7 ff.
7. The tribe of Levi.
Exod. 32:25-29; Deut. 33:8-11.
8. Aaron and his descendants.
Exod. 4:14-17; 32:1 ff.; Deut. 10:6; Josh. 24:33.
9. The sons of Eli and their behavior.
1 Sam. 1:3; 2:22-25; 4:4; 1 Kings 2:27.
10. Elijah and the priests of Baal.
1 Kings 18:19-40.
11. The prophets' estimate of the priest.
Hos. 4:6-9; 5:1; 6:9; Amos 7:10-17; Mic. 3:11; Isa. 28:7.
12. The priest's dress and equipment.
1 Sam. 2:18; Judg. 17:5; 18:14, 20; 1 Sam. 23:6, 9-12; 30:7, 8.
13. The priest's maintenance.
Judg. 17:10; 18:4; 1 Sam. 2:12-17; 2 Kings 12:16.
14. The high-priest.
2 Kings 12:10 (?).

§ 60. Questions and Suggestions.

1. What is the significance of the lack of any reference to *priest* in the Covenant Code (see § 15, (2))?
2. What connection is there between this lack of reference and the fact that laymen in early times acted as their own priests? Is there evidence that in cases where non-priests offered sacrifice they were doing

² The following references are from the J document: Gen. 8:20 f.; 12:8; 22:13; Exod. 33:7-11; 19:22; 32:25-29; 4:14-17; 32:1 ff.; and the following from the E document: Exod. 20:26; 24:4-8; Deut. 33:8-11; 10:6; Josh. 24:33.

so (a) through regularly appointed priests, or (b) by special divine authority?

3. Consider from the story of Micah's priest (a) the character of the times, (b) the existence of idolatry, (c) the place of the priest (cf. § 16, (2)).

4. How early and in what way were priests set apart or consecrated?

5. Formulate a list of the various functions performed by the priest in these days.

6. To what extent did people consult the priest about the ordinary affairs of life? Cf. the case of Samuel (1 Sam. 9:6 ff., 19 f.).

7. With what events and in what connection do the references to the tribe of Levi in this period appear?

8. Trace the line of Aaron as it is indicated down to later times. What, according to the tradition, was Aaron's official relation to Moses?

9. From the story of Eli's sons, point out (a) the basis of their right to be priests, (b) their functions as priests, (c) the various ways in which they abused their office.

10. Consider, in the story of Elijah and the priest-prophets of Baal, (a) the significance of the large number of prophets of Baal, (b) the non-priestly character of Elijah.

11. Enumerate, one by one, the shortcomings of the priests which are criticised by the prophets, and consider whether this state of things owed its existence (a) to a growing formality and emptiness of the Israelitish religion, or (b) to the influence exerted on the Israelitish religion by the neighboring religion, which was very sensual in its character, or (c) to the fact that now for the first time the prophets are holding up these high ideals, the priest-practice in Israel, as among other nations, having always been upon a low plane.

12. Consider the references to the priests' dress and equipment, and explain particularly the ephod, the Urim, and Thummim.³

³ See the article "Ephod," by G. F. MOORE, in *Encyclopædia Biblica*; the article "Ephod," by S. R. DRIVER, in *HASTINGS' Dictionary of the Bible*; VAN HOONACKER, *Le Sacerdoce lévitique*, pp. 370 ff.; KÖNIG, *Religious History of Israel*, pp. 107 ff.; G. F. MOORE, *Judges*, p. 381; KÖNIG, *Hauptprobleme*, pp. 59-63. On "Urim and Thummim" see SMITH'S *Dictionary of the Bible* (1893); KIRKPATRICK, *The First Book of Samuel* (Cambridge Bible Series), pp. 217 f.; KALISCH, *Exodus*, p. 544; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 394 f.; W. R. SMITH, *The Old Testament in the Jewish Church*, 2d ed., p. 292, note 1; T. WITTON DAVIES, *Magic, Divination and Demonology*, p. 75; RYLE, *Ezra and Nehemiah* (Cambridge Bible Series), p. 33; NOWACK, *Lehrbuch der hebräischen Archäologie*, Vol. II, pp. 93 f.; BENZINGER, *Hebräische Archäologie*, pp. 382, 407 f.; BAUDISSIN, *Die Geschichte des alttestamentlichen Priesterthums untersucht*, pp. 26 f.; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 156, 471-3, 505 f., 517 f.

13. What evidence is there that the priest in this period had any special prerequisites or any regular maintenance?

14. How much may fairly be inferred as to the functions and authority of the high-priest in this period?

§61. **Constructive Work.**—Upon the basis of the material considered, write a paper on “The Priest in Early Israelitish History,” observing the following suggestions: (1) include only what can be corroborated by references to the literature of this period (see above); (2) use great caution in making general statements upon the basis of few facts; (3) remember that much may be gained by ascertaining what did *not* exist.

§62. **The Priest of the Deuteronomic Period**, that is, as described (*a*) in the laws of Deuteronomy, (*b*) in the Deuteronomic portions of the books of Samuel and Kings, and (*c*) by the prophets of the Deuteronomic period.⁴

1. The Levites, that is, the priests, become a distinct class.
Deut. 10:8; 18:1; 1 Sam. 2:28; Jer. 1:18; 8:1; 13:13; 23:33 f.; 26:7 f., 11, 16; 28:1, 5; 33:21; 34:19.
2. The service rendered by “the priests the Levites.”
Deut. 10:8; 21:5; 33:8–10; 26:3 ff.; 27:14; 17:18; 31:9; 17:8, 9, 12; 19:17; 20:2; 24:8; Jer. 18:18.
3. The prophet’s estimate of the priest.
Jer. 2:8; 5:31; 6:13; 14:18; 23:11; 32:32; Zeph. 3:4.
4. A later view of the wickedness of Eli’s sons.
1 Sam. 2:27–36.
5. The relative authority of priest and prophet.
Jer. 29:25 f.; 5:31; 20:1 ff.; 11:18–23; cf. 1:1.
6. Differences of rank within the priestly order.
2 Kings 23:4, 8, 9; Jer. 52:24; 29:25 f.; 19:1; Deut. 18:6 f.
7. Maintenance of “the priests the Levites.”
Deut. 10:9; 12:12; 18:1–8; 14:27, 29.
8. Residence of priests.
Deut. 18:6, 7; Jer. 1:1; cf. 11:21, 22; 32:6 ff.; Jer. 29:1.
9. Priests consulted as soothsayers.
Deut. 33:8.

§63. **Questions and Suggestions.**

1. Consider the circumstances which, ordinarily, would encourage the building up of a special priest class. What connection existed

⁴ References printed in bold-face type are from the code of laws contained in Deuteronomy.

between the centralization of worship in Jerusalem (§ 27, (2); *cf.* Deut., chap. 12) and the growth of a special class of priests? What is implied in the constantly recurring phrase "the priests the Levites" (*cf.* Deut. 17:18; 18:1; 21:5; 27:9; 31:9)? Does it mean (*cf.* Deut. 10:8) that all priests were Levites and all Levites priests?

2. Formulate the different functions which together made up the service of "the priest the Levite," distinguishing between regular and special functions. Consider the difference between the work of the prophet, the wise (man), and the priest (Deut. 18:18; Jer. 18:18).

3. What, according to the prophets, is the priest's attitude toward Jehovah and the true religion?

4. Compare the later view (1 Sam. 2:27-46) of the wickedness of Eli's sons with the former (1 Sam. 2:12-17, 22-25), note the points of change, and consider to what extent this is in harmony with Deuteronomic representations.

5. Recall the authority of the prophet (*a*) in the days of Saul, David, Solomon; (*b*) in the days of Elijah and Isaiah; and (*c*) consider to what extent, in the days of Jeremiah, the prophet had lost authority, while the priest had gained it.

6. Indicate the extent to which differences of rank had come to exist among the priests, and the significance of this fact.

7. Enumerate very accurately the sources of income and maintenance which were enjoyed by "the priests the Levites."

8. Were there special places of residence assigned to "the priests the Levites"? Did priests own property?

9. Is there anything additional to be said about the use of Urim and Thummim?

§ 64. **Constructive Work.**—Upon the basis of the material considered, write a paper on "The Priest in the Middle Period of Israelitish History"—that is, the so-called Deuteronomic period—discussing particularly (*a*) the class system, (*b*) the higher position now occupied, (*c*) the functions, (*d*) the maintenance provided by law.

§ 65. **The Priest as Described by Ezekiel.**

1. Ezekiel himself was a priest.

Ezek. 1:3; 4:14.

2. Priesthood limited to sons of Zadok.

Ezek. 44:15 f.; 40:46; 43:19, 24-27; 44:6-31; 48:11.

3. The priest's dress.

Ezek. 42:14; 44:17-19.

4. Special "holiness" required of priests.
Ezek. 4 : 14; 44 : 20-22, 25-27, 31.
5. Service rendered by priests.
Ezek. 44 : 11, 14, 15, 16, 23 f.; 40 : 46; 43 : 21, 24, 27.
6. Residence of priests.
Ezek. 48 : 10-14; 42 : 13 f.; 46 : 19-24.
7. Maintenance of priests.
Ezek. 42 : 13 f.; 44 : 28-30.

§ 66. Questions and Suggestions.

1. Consider the significance of the fact that Ezekiel, and also Jeremiah, Haggai, Zechariah, and Malachi—all the later prophets—were priests. Note that Ezekiel preached his visions of Israel's glorious future after the fall of Jerusalem. Consider the circumstances which led him to foresee and proclaim a system so exclusively *ecclesiastical*.

2. What limitation of the priesthood does he introduce, and why? In what respect is this an advance upon the Deuteronomic usage?

3. Consider the regulations cited for the priest's dress; what was their purpose?

4. Enumerate the particular requirements made of the priests which were intended to mark their holiness, and show, in each case, how this was to be secured. In what sense is the word "holy" to be understood?

5. Indicate in what particulars the service required of the priest in Ezekiel's code differs from that of the Deuteronomic Code (§ 62, (2)); and show the principles underlying these changes.

6. What was to be the place of the priests' residence, and its extent? The meaning of the word "oblation"?

7. Prepare in detail a list of the items mentioned which should serve as the maintenance of the priest. Was there any variation from those mentioned in Deuteronomy?

§ 67. **Constructive Work.**—Prepare a paper showing how the priest, as seen in Ezekiel's vision, differed from the priest of the Deuteronomic times.

§ 68. **The Priest of the Later Period**, that is, as described (*a*) in the laws of the Levitical Code, (*b*) by the priestly prophets, and (*c*) in the priestly histories, *e. g.*, Ezra, Nehemiah, and Chronicles.⁵

1. Distinction between priests and Levites everywhere presupposed.
Numb. 4 : 1-15, 19; 8 : 14-26; 18 : 1-7; 17 : 1-11; 25 : 10-13; 1 Chron. 6 : 49-53.

⁵ References to the Levitical Code are in bold-face type.

2. Special holiness required of priestly class.
Lev. 21:1-9, 17-23; 22:1-8; 10:6; **Exod.** 30:19.
3. Service rendered by priests.
Lev. 10:8-11; **Numb.** 4:4-14, 16; **Lev.** 16:32; 6:20-22; **Hag.** 2:11-13; **Mal.** 2:4-7; **Numb.** 18:1-7; 27:21; 2 **Chron.** 19:8, 11.
4. Service rendered by Levites.
Numb. 4:1-3, 15, 21-33; 2:17; 3:23-26, 29-32, 35-38; 18:1-7; 3:5-10; **Ezra** 6:20; **Neh.** 11:15-18, 22; 1 **Chron.** 6:31-48; 15:2; 23:27-32; 26:20-32; 2 **Chron.** 5:4 f.; 19:8, 11.
5. Influence and numbers of priestly class.
Lev. 16:32; **Numb.** 4:19, 27 f., 33; 3:1-4; 4:34-49; 35:25-34; **Hag.** 1:1, 12, 14; **Zech.** 3:1-10; 6:9 ff. (?); **Ezra** 1:5; 2:61-63, 70; 3:2, 8-13; 5:2; 6:16; 7:7, 13, 16; 8:15-20, 29 f.; **Neh.** 11:15-18, 22; 12:1-26; 3:20, 22, 28; 5:12; 1 **Chron.** 6:1-47; 9:10-34; 23:1-24.
6. Place and work of the high-priest.
Numb. 35:25-34; **Lev.** 16:4-32; 6:22; **Exod.** 29:9; **Numb.** 27:21; **Zech.** 3:1-10; 6:9 ff. (?); **Neh.** 13:4, 28-30.
7. Consecration of high-priest.
Lev. 21:10-15; 6:20-22; 8:12, 14-36; **Exod.**, chap. 29; **Lev.**, chap. 9; **Numb.** 20:23-29.
8. Dress of priests.
Neh. 7:70-73; **Lev.** 6:10 f.; 8:1-9, 13, 30; **Exod.**, chap. 28; 39:1-31; 40:13 f.
9. Residence of priests.
1 **Chron.** 6:54-81; **Josh.** 21:1-42; **Numb.** 35:2-8; **Neh.** 11:3; **Numb.** 2:17; 3:23-26, 29-32, 35-38.
10. Maintenance of priests.
Lev. 22:4-7; 7:35; **Numb.** 3:46-48; **Ezra** 7:24; **Neh.** 12:44-47; 13:10-14.
11. Courses of priests and Levites.
Ezra 6:18; 1 **Chron.** 24:1-26:19; 2 **Chron.** 5:11 f.; 8:12-15.
12. Prophets' estimate of the priests.
Hag. 2:11-13; **Zech.** 3:1-10; 6:9 ff.; **Mal.** 1:6-10; 2:4-9; 3:3; **Isa.** 61:6; 66:21; **Joel** 1:9, 13; 2:17.

§ 69. Questions and Suggestions.

1. Is it possible to find anywhere in the post-exilic literature a passage in which the words "priest" and "Levite" are synonymous? Cf. **Deut.** (§ 62, (1)), and consider (*a*) the circumstances which have led to this differentiation, (*b*) its significance, and (*c*) the great change

which has taken place since the time when everyone might be his own priest (*cf.* §§ 58, (2); 15, (2)).

2. What special limitations were imposed upon the priests (Aaron's sons) to secure their holiness?

3. Enumerate carefully the kinds of service expected of the priests (Aaron's sons), and note how it differs from that required in Deuteronomy of "the priests the Levites."

4. Enumerate the kinds of service required of the Levites, and note the extent to which this service was in older times the work of "the priest the Levite."

5. What are the facts concerning the numbers of the priestly classes in this later period? Are they larger or smaller? Is their influence greater or less? What is the full significance of these facts?

6. What part has the high-priest played in the priestly work of earlier times? What is his place and work at this time?

7. What are the details of the consecration of the high-priest, and their interpretation?

8. Is more care now given to the peculiar dress of the high-priest? If so, in what details, and for what reason?

9. What special places were set apart for the residence of priests? Consider from various points of view the cities of refuge, noting especially the absence of any reference to them as Levitical cities in Deuteronomy (19: 1-13).

10. What additions appear to the sources of income of the priests and Levites? Can the priests any longer be classed with the fatherless and widow as in Deut. 14: 28, 29?

11. What is to be understood by the classification of the priests and Levites into courses and divisions?

12. How did the prophet, although himself a priest, estimate the priests of his times?

§ 70. **Constructive Work.**—Upon the basis of material in § 69 write a paper on the priest in later Israelitish history, noting especially such points as indicate changes in comparison with preceding periods.

§ 71. **Literature to be Consulted.**

STANLEY, *Lectures on the History of the Jewish Church*, Lecture XXXVI (1865); S. I. CURTISS, *The Levitical Priests* (1877); WELLHAUSEN, *Prolegomena to the History of Israel* (1878), pp. 121-51; KUENEN, *National Religions and Universal Religions* (Hibbert Lectures, 1882), pp. 314-17; GREEN, *Moses and the Prophets* (1883), pp. 78-83, 127-31; KALISCH, *Commentary on Leviticus*, Part I, pp. 559-659; SCHÜRER, *History of the Jewish People in the Time of Christ* (1886); Second Division, Vol. I, pp. 207-305; W. R. SMITH, article "Priest" in *Encyclopædia Britannica* (1889);

MONTEFIORE, *The Religion of the Ancient Hebrews* (Hibbert Lectures, 1892), pp. 65-70, 116-18, etc.; SCHULTZ, *Old Testament Theology* (1892), see *Index*; KITTEL, *History of the Hebrews* (1892), see *Index*; E. H. PLUMPTRE, article "Priest" in SMITH'S *Dictionary of the Bible*, 2d ed. (1892); DRIVER, *Deuteronomy* (International Critical Commentary, 1895), see *Index*; MENZIES, *History of Religion* (1895), pp. 70, 183; BRIGGS, *Higher Criticism of the Hexateuch* (1897), p. 104; JASTROW, *Religion of Babylonia and Assyria* (1898), see *Index*; TOY, *The Book of the Prophet Ezekiel* (Polychrome Bible, 1899), pp. 193 f.; DUFF, *Old Testament Theology*, see *Index*; G. A. COOKE, article "Levi" in HASTINGS' *Dictionary of the Bible*; MCCURDY, *History, Prophecy and the Monuments*, see *Index*.

GRAF, "Zur Geschichte des Stammes Levi," in MERX, *Archiv für wissenschaftliche Erforschung des Alten Testaments*, Vol. I (1867), pp. 68-106, 208-36; MAYBAUM, *Die Entwicklung des altisraelitischen Priesterthums* (1880); SMEND, *Der Prophet Ezechiel* (1880), pp. 360-62; KITTEL, "Die Priester und Leviten," in *Theologische Studien aus Württemberg*, Vol. II (1881), pp. 147-69; Vol. III, pp. 278-314; KUENEN, *Historisch-kritische Einleitung in die Bücher des Alten Testaments* (1885), Vol. I, pp. 281 ff.; STADE, *Geschichte des Volkes Israel* (1887), Vol. I, pp. 152 ff., 468 ff.; BAUDISSIN, *Die Geschichte des alttestamentlichen Priesterthums* (1889); H. VOGELSTEIN, *Der Kampf zwischen Priestern und Leviten seit den Tagen Ezechiels. Eine historisch-kritische Untersuchung* (1889); KUENEN, "Die Geschichte des Jahwepriesterthums und das Alter des Priestergesetzes" (1889), in *Gesammelte Abhandlungen*, pp. 465-500; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1st ed. 1893, 2d ed. 1899), see *Index*; BENZINGER, *Hebräische Archäologie* (1894), pp. 405-28; NOWACK, *Lehrbuch der hebräischen Archäologie* (1894), Vol. II, pp. 87-130; MARTI, *Geschichte der israelitischen Religion* (1897), pp. 44 ff., 50, 72, etc.; HUMMELAUER, *Das vormossaische Priesterthum in Israel* (1899); VAN HOONACKER, *Le Sacerdoce lévitique* (1889).

See also the commentaries of Delitzsch, Dillmann, Holzinger, and Gunkel on Genesis; of Dillmann and Holzinger on Exodus; of Dillmann and Baentsch on Exodus-Leviticus; of Steuernagel and Bertholet on Deuteronomy; and of Davidson, Bertholet, and Kraetzschmar on Ezekiel.

§ 72. Supplementary Topics.

1. Consider that the Psalter was the songbook of the temple, and from an examination of Pss. 78:64; 99:6; 105:26; 106:16, 30 f.; 110:4; 115:10, 12; 118:3; 132:9, 16; 133:2; 134:1-3; 135:19 f. formulate the thought relating to the *priest* which is found in the Psalter.

2. Why do no direct references to the work and life of the *priest* occur in the Wisdom Literature, *i. e.*, in Job, Proverbs, Ecclesiastes, and Song of Songs?

3. Consider briefly the subject of *the priest* in New Testament writings, *e. g.*, Matt. 2:4; 8:4; 12:4 f.; 16:21; 20:18; 21:15; 26:3; 27:1; Mark 2:26; Luke 1:5, 8, 9; 10:31; 17:14; John 1:19; Acts 4:1, 36; 6:7; Heb. 2:17; 3:1; 4:14 f.; 5:1, 5 f., 10; 6:20; chap. 7; 8:1, 3 f.; 9:6 f., 11, 25; 10:11, 21; 13:11; 1 Peter 2:5, 9;

Rev. 1:6; 5:10; 20:6; etc., and indicate such points of difference, as compared with the position and work of the priest in the Old Testament, as seem most important.

4. Compare roughly the place of the priest among the Egyptians, the Greeks, and the Romans, and note points of similarity and difference as compared with that of the priest among the Hebrews.

See W. R. SMITH, article "Priest" in *Encyclopædia Britannica*; the articles "Pontifex" and "Sacerdos" in HARPER'S *Dictionary of Classical Literature and Antiquities*; MARTHA, *Les Sacerdotes athéniens*.

5. Consider the original meaning and exact usage of the words for priest, in Hebrew כֹּהֵן, Greek ἱερεύς, Latin *sacerdos*.

Cf. W. R. SMITH, article "Priest" in *Encyc. Brit.*, Vol. XIX, p. 746; NOWACK, *Hebr. Arch.*, Vol. II, pp. 89 f.; WELLHAUSEN, *Skizzen und Vorarbeiten*, Vol. III, pp. 130 f.

6. Consider the place of the priest among the Assyrians, the Arabs, and the Canaanites, who were closely related Semitic nations, and note points of similarity and difference as compared with his place among the Hebrews.

See especially JASTROW, *Religion of Babylonia and Assyria* (Index); W. R. SMITH, *Religion of the Semites* (Index); MCCURDY, *History, Prophecy and the Monuments* (Index).

7. Consider the conception which existed among the Israelites that their nation was a kingdom of priests (cf. Exod. 19:6), the basis of this conception, the extent to which it was held, the influence which it exerted, and its connection with other Israelitish ideas, *e. g.*, with the idea of God, with the idea of the Day of Jehovah, and with their conception of their relation to the world.

8. Consider, in general, what may be called the *outside functions* of the priest, *i. e.*, those functions which were not distinctly priestly; *e. g.*, his place in war, Deut. 20:2; Numb. 10:1-9; 1 Sam. 4:4, 11; in education, Lev. 10:11; Neh. 8:2, 9, 13; in administration of justice, Deut. 17:8 f., 12; 19:17; 21:5; in prophecy, Deut. 33:8; Jer. 1:1; Ezek. 1:3; 4:14.

9. From a study of the books of Maccabees prepare a statement showing what were the place, the function, the character, the influence, the dress, the place of residence, and the maintenance of the *priesthood* about 165 B. C.

See, *e. g.*, 1 Macc., chap. 2; 3:45-51; 4:38, 42 f.; 5:6 f.; 7:9, 14 ff., 20-25, 33-38; 10:20 f., 32; 11:23-27, 57 f.; 12:5-23; 13:36 ff., 42; 14:20, 23, 27-49; 15:1 f., 6, 21, 24; 16:11 ff., 24; 2 Macc. 1:15 ff., 19-36; 2:17; 3:1, 9, 15 f., 21, 32-36; 4:7 ff., 24, 29; 11:3; 14:3, 7, 13; 15:12.

10. Take up more seriously the general relation of the priest to the prophet; *e. g.*, (*a*) Was there an early time and a later time when the two offices were not clearly distinguished? (*b*) What were the circumstances, in each case, which led to this lack of distinction? (*c*) How far may the priest be said always to have been engaged in struggle with the prophet? (*d*) What was the relation of each to the other (1) in order of time, (2) in order of thought?

11. Consider the significance of the priest as a mediator between God and the people. What influences led to the idea that this class of men could obtain access to God more readily than other men? What was the relation between the growth of the idea of priestly mediation and the acceptance of larger ideas of God?